Résumé

The above discussion may be summarised thus:

(1) In the times of the *Ṛgveda* and *Tai. S.* usually two names were given to a person, one of which was a secret name (vide note 7 above); but the *Ṛgveda* was not unacquainted with even three or four names for a person (vide notes 1 and 3).

(2) Throughout the Vedic literature, the names given to a person were his own secular name and one or more other names derived either from his father's or grandfather's name, or from his gotra or from a locality or from the name of his mother. The *Śatapatha* speaks of giving even a third name, but how it was to be formed is not stated. Most of the names of authors whose views are mentioned by such an ancient work as Yāska's *Nirukta* are either gotra names or patronymics e.g. Āgrāyaṇa, Aupamanyava, Audumbarāyaṇa, Kautsa, Gārgya, Maudgalya, Vārṣyāyaṇi, Śākaṭāyana, Śākalya, Sthaulāṣṭhīvi, though a few like Carmaśiras and Śākapūṇi are probably individual names.

(3) It is not quite clear from the Vedic literature how the secret name was given. Hardly any secret name except that of Indra as Arjuna is known as given to any person in the Vedic literature. It is natural that the names being secret do not appear in the texts.

(4) All the Gṛhyasūtras (except *Baijavāpa*) insist on the name given to a boy being one containing an even number of syllables, usually two or four, though even six syllables or eight are allowed by a few sūtrakāras. This rule is deduced from the Vedic usage. Most of the names in the Vedic literature contain either two syllables (like Baka, Trita, Kutsa, Bhṛgu) or four (like Trasadasyu, Purukutsa,

Medhyātithi, Brahmadatta, Satyakāma), though names of three syllables (like Cyavana, Kavaṣa, Bharata) or five syllables (Nābhānediṣṭha, Hiraṇyastūpa) are not wanting.

(5) Most of the sūtras recommend that the names should begin with a sonant and contain in the middle a semi-vowel. That this is a very ancient rule follows from the fact that even Patañjali (about 140 B.C.) in his *Mahābhāṣya*[32] (ed. by Kielhorn vol. I, p. 4) mentions the rule that 'the father should bestow on the son on a day after the 10th from birth a name having a sonant at the beginning, a semi-vowel in the middle, (a name) the first syllable of which is not long, or which shows the descent from one of the three male ancestors (of the father) and which is not borne by the adversary (of the father).'

(6) Some Sūtras (vide notes 16 and 23) prescribe that the name should end in a visarga or a long vowel. This rule is probably deduced from such names as Sudās, Dīrghatamas, Pṛthuśravas (occurring even in the *Ṛgveda*), and such names as Vatsapri Bhālandana (*Tai. S.*, V. 2. 1. 6).

(7) Some gṛhya-sūtras like *Āpastamba* say that the name should have two parts the first being a noun and the second being a derivative from a verb (generally a past passive participle ending in 'ta'). This rule is derived from such ancient names as Brahmadatta (which occurs in the *Br. Up.*, I. 3. 24 and which figures very much in ancient Pāli Buddhist works), Devadatta and Yajñadatta

32 यास्त्रिकाः पठन्ति। दशम्युत्तरकालं पुत्रस्य नाम विदध्याद्घोषवदाद्यन्तरन्तःस्थमवृद्धं त्रिपुरुषानुकम्पनरिप्रतिष्ठितं तद्धि प्रतिष्ठिततमं भवति द्व्यक्षरं चतुरक्षरं वा नाम कृतं कुर्यान्न तद्धितमिति। महाभाष्य Vol. I. p. 4. अनूक means 'descent, family. कैयट explains it as 'पिता तस्य ये त्रयः पुरुषाः ताननु कायति अभिधत्ते'.

(which figure very frequently in the *Mahābhāṣya*,[33] *Śabarabhāṣya* as the stock names of persons).

(8) Most are agreed that a secret name is to be given to the boy by the parents (notes 13, 15, 18, 19) according to some at birth (notes 18, 19), according to others at the time of Nāmakaraṇa on the 10th or 12th day after birth (note 21).

(9) There is some divergence of opinion as to the secret name among the sūtrakāras. Āśvalāyana appears to prescribe that the name with a sonant at the beginning etc. is to be one known to all and the parents have to find out at the same time a secret name which the boy is to use at the time of upanayana for respectful salutation; while the *Śāṅkhāyanagṛhya* prescribes that the ordinary name (which is required to be only pleasing to brāhmaṇas) is to be given on the 10th day, while the secret name is to be given at the time of birth and is to have all the characteristic details of being 'ghoṣavadādi' etc. There is a further difference of views. *Hiraṇyakeśigṛhya*, *Baudhāyanagṛhyaśeṣasūtra* and *Vaikhānasasmārtasūtra* prescribe that the nakṣatra name is to be the secret one (notes 21, 27, 30), while others like the *Khādira-gṛhya* speak of a secret name but do not connect it with nakṣatras. There is a further difficulty. Several gṛhyasūtras like *Gobhila*, *Khādira* require that there should be an abhivādanīya name (notes 17, 20). This is an ancient practice. But these say that the Abhivādanīya was to be derived from a

33 Vide महाभाष्य vol. I. p. 38. लोके तावन्मातापितरौ पुत्रस्य जातस्य संवृतेऽवकाशे नाम कुर्वाते देवदत्तो यज्ञदत्त इति। तयोरुपचारादन्येपि जानन्तीयमस्य संज्ञेति। This shows that in Patañjali's time the ordinary name was given immediately on birth and that was the vyāvahārika name.

nakṣatra or a deity and *Gobhila* adds that according to some the *abhivādanīya* name should be derived from the gotra. This latter is supported by the usage of the Upaniṣads. When the abhivādanīya was a gotra name there could have been no secrecy about it.

(10) The name derived from a deity was originally derived from the deity presiding over the nakṣatra of birth. Later on the names of gods were directly used as the names of individuals, though this appears to have been originally forbidden.

(11) The upapadas śarman, varman, gupta, dāsa were added at a later date than most of the gṛhyasūtras.

(12) Some later smṛtis prescribe names derived from the names Kṛṣṇa, Ananta etc. given to the twelve months.

(13) The names of girls were to contain an odd number of syllables, generally three; and were to end in a long letter either 'ā' according to some and 'ī' according to others. Some said that it should end in 'dā',

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